

ORIGIN OF FALSEHOOD AND EVIL

tion, misconstruction, misrepresentation, a complicated machinery of mental error. In all this enlightened obscurity of our mental parts a secret intuition is at work, a truth-urge that corrects or pushes the intelligence to correct what is erroneous, to labour towards a true picture of things and a true interpretative knowledge. But intuition itself is limited in the human mind by mental misprision of its intimations, and is unable to act in its own right; for whether it be physical, vital or mental intuition, it has to present itself in order to be received, not nude and pure, but garbed with a mental coating or entirely enveloped in an ample mental vesture; so disguised, its true nature cannot be recognised and its relation to mind and its office are not understood, its way of working is ignored by the hasty and half-aware human intelligence. There are intuitions of actuality, of possibility, of the determining truth behind things, but all are mistaken by the mind for each other. A great confusion of half-grasped material and an experimental building with it, a representation or mental structure of the figure of self and things rigid and yet chaotic, half formed and arranged half jumbled,

half true half erroneous, but always
imperfect, is
the character of human knowledge.

Error by itself, however, would not
amount to
falsehood; it would only be an
imperfection of truth,
a trying, an essay of possibilities: for
when we do
not know, untried and uncertain
possibilities have
to be admitted and, even if as a result an
imperfect